

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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POETICAL.

The Backsliding Christian.

TO THE RESCUE.

Unbidden views before mine eyes appear,
Of wasting dignity, and shameless fear;
My vision pains, with sinking vital fires,
And quailing firmness that strong hope inspires.
My throbbing heart is chilled, I've pallid cheek,
My nerves the influence catch, and seem all weak;
My bosom heaves convulsively, to find
A cowering courage and demented mind.

Integrity seems palsted by the woeful shock
Of faith's abettor, stranded on a rock;
Those patriotic fires that steel the brow,
Seem faintly burning, or but smouldering now;
And resolution, ousted from her fortress goal,
Leaves her shorn Sampson, a Delilah's fool;
Bereft of strength and blinded by the foe,
The pillars of the temple now, are razed low.

The temple lost, no living sacrifice
Is now presented, and no incense rise;
No altar consecrated to the sacred vow—
No service dedicated to the God of Heaven now.
And love to God, that searching, heavenly flame,
Seems evanescent, cool, or meanly tame,
The doors of inspiration snugly shut and barred,
The soul, a famished visage, deeply marred!

Now, low ambition's regnant in the soul,
Fan and refresh the devastating coals;
And worldly flames the holy life destroy;
And lust of pelf, the meager powers deploy;
Ignoble motives steal the halcyon hours,
And rob the soul of her angelic powers;
And now, degraded by the world's pursuit,
She dons the Angel form, and dons the brute.

And, wretched outcast from the tree of life,
Divorced from God, man seeks a sensual life;
And now to pleasure gives the wasting strength
Till ruin summons him as her's, at length;
Oh, horrid destiny! replete with woe,
A Heaven lost and earthly blessings too,
Life spent, the naked, wretched, beastly man
Of ruin's army, leads the horrid van!

In this most woeful state of fell despair,
Time, and its treasures vanish into air;
The soul is warned eternity to meet,
And there, in judgment, read life's soiled sheet;
Then, oh, the anguish pouring on the soul,
Whom sin hath crippled, and whose life controlled—
In judgment lone, she meets the direful lot,
"Depart, ye cursed, for I know you not!"

No sophists here, the dread decree may thwart;
No analeptic give, to ease the smart;
Who, on the rock, might there been broken found,
Lies now beneath it, and "to powder ground!"
Now, what availeth infidel belief?
Now, what philosopher can give relief?
Now, where the charm in worldly pleasures' dye,
To woo the soul and captivate its eye?

Dread moment! Lord, be merciful, we pray!
And may e'en justice, now, thy love display—
And, when by sufferings all the debt is paid,
Lord, grant the famished soul some heavenly aid—
O gather home, this desolated flock,
And give them water, from thy living rock;
And when, by judgment's fires, they're pure and free,
Some Angel send, and gather them to thee.

Not for thy honor, but, for mercy's weal,
Impart thy love, these bruised reeds to heal;
And though of glory, they're entire bereft,
For Heaven's sake, O let not one be left
To chill the nerves of heavenly minstrelsy
Or blight the record of humanity!
A ransom give to all this babel throng—
So shall our love, our thanks, and praise, to thee be—
G. B. A., Mt. L.

Sweet Innocence.

Sweet Innocence, of beauty rare!
What virtue can with thee compare!
Who can behold thy glory bright,
And not embrace thee with delight?
O blessed virtue—richest grace!
How brilliant shines thy lovely face!
O could vain mortals know thy worth,
And seek thee, in the days of youth.

Through every stage of human life,
Thou canst appear for man's relief,
And greatly wilt thou beautify
The soul, that doth on thee rely.
We view thee oft in infant state,
In child-hood—and, on youth to wait,—
But, as wild nature bears the sway
We see thee drawing far away.

Too oft, in social life, we find
A stranger thou, to youthful mind;
And as in years they ripen grow,
Thy kind address they scarcely know.
Oh, sad mistake! Oh, blinded youth!
How little dost thou sense the worth
Of this most precious gift of heaven,
Which, to the child of grace is given.

No ornament of nature's birth
Can e'er compare with thee, in worth:
And where thou gainest full control,
Thy glory bright will crown the whole.
In thee, all other virtues bloom,
Diffusing round their rich perfume,
Which intermingle with thy own,
As in a child of grace is shown.

Oh Innocence! Thou sweetest charm;—
Thou canst the cruel tyrant calm!—
The proud, the haughty, and the wild
Must bow to thee, thou lovely child:
Yes, monarchs, kings and princes, all
Must reverence thee—before thee, fall;—
And, as thy Christ-like hand is sought,
All worldly charms are brought to naught.

D. A. B.

Tattling.

Like thistle seeds, as light as air,
And floats upon the atmosphere
And plants its noxious presence, where
The choicest fruits are growing;
Just so the idle tattler's tongue,
Doth work its impious way among
The pleasant walks of old and young,
And, vilest seeds are sowing.

The man who has no higher aim,
Than that which satisfies the beast,
Must, as a man, be very tame,
And pitiable, to say the least.

Virtue and Truth are the beauties of youth,
While malice and rage are disgraceful to age.

E. E. F.

Shakerism and Spiritualism in their Moral Aspects.

All religions that have attained great proportions, if perhaps we except the Confucian system of China, have had their original base in some sort of spiritual manifestations. Both profane and ecclesiastical history sustain us in this position.

Believers have had experiences relating to Spiritualism extending over more than a century; for our visible founder, Mother Ann Lee, was a visionist, and wonderfully endowed with spiritual gifts.

Studying the histories of nations and religions, it becomes clear to us, that communicating spirits were, in the past, as in the present, good and bad, orderly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for idle curiosity or worldly gain. Spirits, entrancing, or otherwise controlling certain of our brethren and sisters, in several of our Societies, many years before the famous Rochester disturbances, distinctly informed us that the spiritual manifestations which we had enjoyed (during a period of seven years), would go out into the world, even to the outer court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this wide-spread, promiscuous spirit-intercourse in the world would be; and these prophecies are being continually verified.

Under the providence of God, by the law of eyes, prophecy is allied to cause and effect. And having, for several years, been anxiously expecting the breaking-out of those spiritual manifestations, we, upon the first hearing of the Rochester rappings, appointed a committee to visit the Fox girls in New York city, paying our dollar a-piece for admission. This committee at once recognized the presence of spirits, and believed it to be the prelude to extensive manifestations of different kinds, and so reported upon their return. Subsequently, we witnessed the astounding manifestations then occurring in the family of Dr. Phelps. In brief, for the last twenty years and more, we have seen very much of these manifestations in the outer

court; have been attentive readers of the spiritualistic journals and books; and were visited by the late Secretary Stanton, Dr. Grey and Judge Edmonds, of New York, and many others of the most distinguished spiritualists in the country. Therefore, when we read of spiritualists failing to organize—of their disintegrating elements and tendencies, and their frequent descent into the "snare of the pit," we are in no way surprised, knowing that there will yet be greater and more fiery discussions in the camp; and many ambitions will meet with a worse than a Sedan defeat. The angels are separating the "chaff from the wheat." The three unclean, amphibious spirits ("like frogs") which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestantism—are already in the land. Selfish, disorderly Spiritualism is the parent of Free-loveism, of inordinate, unclean affections and carnal relations, under the instigation of demons—"spirits of devils." Comparatively, few spiritualists seem to understand the situation; some, however, are seeking a higher plane, and a more religious life; and quite unknown to themselves, are affiliating with the purer principles and practices which characterize our Shaker Communities.

In a late anniversary address, delivered in New York, on the 31st of March, by Judge Edmonds, we find this significant paragraph:

"From us, the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our senses, but to our intellects and our hearts; to the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of our immortality—which He has implanted in us.

"Our duty is plain and simple. It is to receive, to digest, and to comprehend the revelations which are proffered to us of the existence and the actualities of the future life; to receive and realize the great principles which are to fit us for that life, and which can make it to us a source of happiness, or otherwise."

That Spiritualism as an organic movement is making no progress, but rather declining, is as evident to Spiritualists as to ourselves. There are various reasons for this: In the majority of places the management of spiritualistic institutions (Spiritualists themselves being authority), is in the hands of self-seekers; and Spiritualism has fallen into questionable company. Pretension, noise, and confusion, are the stars in the ascendancy. As the tree is known by its fruit, may we ask what these twenty-three years of Spiritualism have done for the world? Has it discovered a single new truth capable of demonstration as such? Has it initiated and carried out any new reform movement? Have mediums excelled all others

in the purity of their lives? Have rich Spiritualists built homes for orphans, retreats for the aged, asylums for the deaf, dumb, and blind; and Bethels for the destitute? Has their morality, generally, excelled that of their neighbors who profess the various sectarian religions?

That "free-love" passion prevails extensively among mediums is proven often by the testimony of mediums themselves. Go to New York, Boston, Chicago—any of the cities—and ask the leading Spiritualists to give you, according to their best knowledge and belief, the moral standing, as regards purity, chastity, and celibacy, of the mediums in their immediate vicinity. Are they truthful, temperate, and chaste? is the first inquiry of the good man and the philanthropist. What is the moral influence of Spiritualism—how does it affect character? how have controlling spirits affected the mediums long under their influence? These are practical inquiries.

Believers have but little sympathy with many of the doctrines published in the spiritualistic papers. They are sometimes unreasonable, and often untrue, besides being expressed in a manner coarse, dogmatic, and irreligious; some are glaringly atheistic. The editor of the "*Religio Philosophical Journal*," a spiritualistic weekly, printed in Chicago, in writing up his "*Search after God*," flatly denies the existence of any Supreme Being. These are his words:

"Man, and not God, was connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attributes the creation of this earth and the other planets to an infinite, omniscient, omnipotent, God. They have no foundation whatever upon which to predicate such a supposition. . . . What! Man make a planet; launch into the regions of space a comet; or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say, emphatically, Yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in Nature that was made by God. Individualized man is the moving cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the Gods we have found, are myths. No omnipresent God made this earth."

"Man make a planet! Yes—we say emphatically, Yes," writes this editor. As it is generally admitted that the heathen gods were once athletic men, we wonder that the writer, considering how fearfully the world is given to "wine and women," did not tell us that this planet was created by Bacchus, the drunken, free-love hero of antiquity. Such verbose dogmatism, and arrant atheism, as make up the warp of these wordy articles is deplorable. These atheistic Spiritualists would do well to remember that Plato, Socrates, Jesus, Kepler, Newton, Locke,

Hume, Macauley, Leibnitz, Swedenborg, Voltaire, Thomas Paine, Buckle, Joan of Arc, Ann Lee, and the good of all ages, were Theists—believers in God.

Accounting for the creation of man the R. P. Journal of May 22, 1869, says:

"Within man is the action of Nature's forces. In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles, and various other animals, were brought together in harmonious action or were wedded together, and the result was 'man.'"

This explanation disposes of not only all Bible accounts, but also Darwin's "*Origin of Species*." Sixty-eight male and female elements "courting" a few millions of years in the stomachs of "mammoths" and slimy "reptiles," were finally "wedded," and "man" was.

Hereafter, let all scientists hold their peace.

Not mentioning the doctrine of "Whatever is, is Right," so common among Spiritualists, many of the teachings which appear in their journals, are positively demoralizing, giving those so inclined a plausible pretext for indulging in sensualism and all kinds of Free-love gratifications. In the copy of February 20, 1869, of the above-named journal, the editor teaches, that

"Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified; and though her eyes are brilliant, and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jewel in that beautiful casket which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion! Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, no ill; Vice, diseased, unclean, and repulsive—they meet and caress; they love each other. . . . Virtue is one condition; Vice another; both equally commendable in the sight of God, when he considers the cause that created both respectively; yet one not as lovely or beautiful as the other. . . . In licentiousness we find an outcropping of the God element in man, not for the gratification of that element. Oh, no! but for the purpose thereby of inducing certain conditions that would place it in harmonious relations. Scout the idea as you may; deem it absurd, if you wish; say, 'Fana-ticism run wild,' if you choose; still the God element in man will constantly work for conditions suitable for its nature, whether in the field of Virtue or Vice."

The term "God element" plainly implies Materialism; hence it would be more proper to term the "Harmonial Philosophy" the *Material Philosophy*; but what is the tendency of this spiritualistic teaching, that "Virtue is the sister of Vice?" that Virtue and Vice meet and caress? that they love each other? and are "both equally commendable in the sight of God?" and, further, that "licentiousness is an outcropping of the God element in man?"

Saying nothing of the celibacy of

Believers, who "stand on Mount Zion," in the Resurrection life, it seems strange to us, that clean people anywhere can encourage such teaching; and stranger, that the "Banner of Light" could endorse and extravagantly praise this R. P. Journal, and personally laud the editor.

The following occurs in the R. P. Journal of March 6, 1869:

"In the inebriate, in the licentious, the essence of the 'God is love,' glistens beautifully, though only seen by angels' eyes; and the day is not far distant when its rough exterior shall be washed away, and its heavenly brilliance will be visible even to our eyes. Man does not stand in the relation of a subject to God; but as a part and parcel of him; owing no allegiance but to the God element of his nature, and worshiping no God except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us, that "*We find an out-cropping of the God element in the licentious;*" and, in this last paragraph, he assures us that "*Man owes no allegiance but to the God element of his nature.*" We have only to say, that we hope this class of Spiritualists practises better than these journals preach.

As a body of Believers, seeking to live as Jesus lived, by dying to the earthy, that we may live the heavenly life, we make but little pretension to mere literary or scientific accuracy; but, be it far from us to ever publish, as original, such matter as is contained in the above-quoted paragraphs.

With this kind of Spiritualism, Believers cannot have the least fellowship. It is from beneath, "earthly and sensual:" the life lived is the test.

Some Spiritualists, however, are among the excellent of the earth; they are not far from the kingdom of heaven—not far from becoming *Shakers*, though calling themselves Spiritualists. We speak of the masses of Spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers; or even as pure and orderly as those of Swedenborgians and Unitarians? Does not irreligion and a scoffing spirit prevail extensively among the devotees of Spiritualism? "A good tree cannot bring forth evil fruit."

In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantism. It is the "Angel of Light" re-establishing the communication between this earth and the general spirit world; which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off.

The Shaker Order, standing in the name, i. e., character, of Jesus and Ann, on the foundation of spiritual celibacy, has power with God to govern all spiritual

manifestations, and to incorporate *Spiritualism* as one of its elements, assigning it its proper place—the Church of God in its day of manifestation; and to its right use—the saving of human beings from causes of unhappiness, and leading them to a joyful recognition of, and baptism into, all Scientific, Moral, and Spiritual Truth.

God, My Father and Mother.

The perversion of the social organism in humanity, renders it a difficult task for any to form complete ideas of the social relations in the heavenly world. Physical reproduction, even in its most exalted conditions, now forms only a very imperfect type of the heavenly reality, wherein souls are begotten and born into Godliness; and to feel the truth that "we must be born again," evidences the process of the true resurrection. Our earthly affections are strong; but these are gross when compared with the felicity of that harmony in which Angels dwell. That God is our Father and Mother, is a truth advancing upon, and supplanting much ancient theology. Thoughts that the social relation is maintained in the heavens, leads us to feel that there is nought on the earth, but would be a vulgar expression of God's paternal and maternal solicitude. Man was imperfect when existing in nature without his helpmeet, woman; for only a part of Deity was represented. As in the physical world, so in the spiritual heavens and earth; the Godhead must be fully represented—male and female—angelic man and woman.

Yet, there is a peculiar philosophy in many existing theologies that recognizes God only as Father, and then, blindly trusts Omnipotence, to balance the incongruity of a home without a Mother, as well it may! Here we have the reason of female misrepresentation in the nations; and the denial of her individual rights, other than being subordinate to whatever desires prompted her lord, master, husband. The knowledge that woman is represented in Deity, will yet place her in the true position upon the earth, in the natural family; even as she enjoys it now, with those who have chosen to live on earth as the Angels do in heaven. When man was formed, his model was in the heavens; as really so was woman's; "let us make man in our image," and male and female were the results. And now, were not "the invisible things of God, clearly seen by the things that are made, even the eternal power and Godhead," still we feel the heavenly influences of a Mother's love descending from the throne of Deity, while the wise counsels of the Father are ever attendant upon those who "seek that wisdom that cometh from above." CHAUNCEY. (Shakers, N. Y.)

As the cause of dishonor is often very small, while the effect is beyond expression; therefore be guarded in little things; even in conversation we might drop words that are unwise. We seldom repent of saying too little. "Tis the little foxes that destroy the vines."

Wherefore, professedly Christian friends, are there rich members and poor members of any Church—Brethren and Sisters (!) and yet sharing so unequally? Poor Christianity!

Life in God—No. 2.

In the innumerable objects which meet our senses, the best exponent, or representative of the Supreme Being, is THE SUN. It is a ruling physical power, around which other bodies of less magnitude circulate and congregate; seemingly dependent on him, for their periods and places in the heavens.

Without the permeating influence of light and heat, human beings and the lower orders of creation could not exist; and they are equally dependent on the same source for the vegetable products on which they subsist.

Thus on the sun there is a necessary dependence for life, and the continuance of being for animal and vegetable life, whether in the atmosphere, water, or on the earth.

Taken as a whole, as far as our observation extends, there is a perfect adaptation between the Sun, and the beings and products of earth.

In the structure of the human organization, how wonderful and beautiful are the adaptation of light to the structure of the eye—the most marvelous piece of mechanism—through which, man is made acquainted with the surrounding concomitants of earth; the sun itself; the solar system; and lastly, with its companions of the universe. Continuing the concatenation, by induction, we are carried through the universe, the workshop of the Great Workman, to the Supreme Architect. For, there can be no design without a designer, whose wonderful intelligence and creative power have planned, and put into successful operation, these astonishing combinations of mind and matter! For there can be no design or adaptation, for specific purposes, without intelligence.

Nothing in vain: A complete whole!

Having taken a superficial glance at the wonders, let us take a more specific view of the astonishing connection between the sun and the human organ of light: The rays of light coming in straight lines pass into the eye, after coming many millions of miles, through a transparent medium; bringing with them the sun himself, together with his innumerable blessings! For, whether the sun accompanies the rays of light and heat, or remains in his place, in the center of the solar system, the effect comes down to us in his majesty; and the influences and grand design are accomplished!

We see the sun, feel his genial influence, and know that he is present with us, giving and sustaining life, in his deputed agency!

But of the eye, how admirable, beautiful and efficient the contrivance; a living mirror to admit the creation of God!

The images of surrounding objects come with imperceptible speed, in the pencils of light, which far surpass electricity!

Yet, we know the goods have come, for they are safely stored in the warehouse of the human mind; but without the discriminating influence, at the entrance of the port, in the form of a lens, all the merchandise brought to us, would be stored in utter confusion! We should be unable to distinguish the moon from a star, a man from a horse, etc.; but this lens makes every object show itself, and pay duty

before passing into the warehouse of the human sensorium.

But to speak more scientifically: the lens has the power of separating the colors by *refraction*, leaving only enough to represent the animal or tree, and *reflecting* these colors on the animal or tree, so as to make it specific, and give identity; then the object passes upon the optic nerve, or retina—the white black-board—and there is a positive horse, and oak tree, to the human understanding. We recognize these objects, but are utterly unable to see the hand, brush, or pallet impainting the wonders of nature!

We may now consider the office and structure of the organ of hearing, or, rather, make a guess at the miraculous performances connected with the human ear!

Passing in, by the orifice of the ear, we find at the end a thin, clear membrane, in the shape of a watch crystal, and looking like one, with the round to the portal; under it there is a nerve called the auditory nerve; it is about the size of a babe's little finger, reaching out of the brain, and nearly touching the crystal drum; sound presses the drum down on the auditory nerve; the nerve conveys the impression to the brain, and the mysteries of thought are formed or elaborated in the human mind!

Between the ear and the surrounding atmosphere, there is an inseparable connection: like *light*, the atmosphere comes full freighted with innumerable objects in the form of sound, and passing in at the orifice of the ear, form in the mind all the complicated ideas of the living, outward world of want, pleasure or pain, and myriads of ideas, which can come in no other way at the time. The inspired Orator, in the dark, may pour into our souls a volume of sound, which will make every fibre in our bodies tremble like a leaf. After the blindness of St. Paul, he heard the sound of his Saviour's voice, which renovated his soul, and made him a new man! And the voice of Ananias gave him more pleasure, and heartfelt satisfaction, than all his previous knowledge: he had heard the voice; it was enough!

But of the marvelous and inscrutable contrivance, for the *separation of sounds*, so as to give the innumerable sensations of music their different chords and parts, we may not *pretend to a discrimination*; much less to give an idea of the intonations of the human voice in all the vicissitudes of changing life, infused into the tympanum, the nerve of sound in connection, and it again with the brain, and the brain with the mind, thought and intelligence.

The living voice of human beings, of beasts, birds and insects, all come to the human intelligence, on the *undulations* of the atmosphere, all riding on the wind into the human port, and knock for entrance, and the porter receives their cards or device, and reports to his Lord, as the case may be. But the question arises, how does the discrimination of the living auditory know each succeeding new-comer and his intentions?

The mysteries of feeling, tasting and smelling are equally inscrutable!

Now, let man pass into himself, by any of the senses, and tell his fellows how this complicated machinery operates to give man all

his knowledge of physics, metaphysics; including the knowledge he has obtained or conceived of the Great Prototype, and his revelation to his children.

Is it possible that nonentity, or no cause, should be the cause of all these wonders! If we are to suppose, in the precincts of eternity, an epoch without mind or intelligence, it is to deny intelligence altogether.

Matter, whether created or eternal, is without intelligence; it can have no design; no organization; neither wisdom nor power inherent, for any rational creation.

"The fool saith there is no God." Men, who have denied the Eternal, and groping in worse than Egyptian darkness, talk to us of the first great principles coming into congruity, adaptation, and organization: But principles are *nothing*, only as they are the inherent emanations of a being of intelligence and design.

Computation, or the combination of numbers, cannot obtain without the mathematician; he combines numbers, and gives them their utility and powers, here in time. But where is the man of elementary and chaotic combinations, for the production of divine intelligence, and the wonders of the universe? Let him produce some of the wonder-working machinery, under the illuminations of his phosphorescent chandelier!

VERITAS.

Humility—No. 2.

Why art thou displeased with the censures of men, or elated with their praise? Thou art just what thou art; praise maketh thee no better, nor can censure make thee worse.

Oh Flattery! base flattery! Thou art universally despised in word; but deep down in the hidden recesses of the heart, every one secretly cherisheth thee: Yea, thou art swallowed with avidity and goeth down like oil.

Strange that a worm should like to hear himself pronounced an Angel!

He that speaks degradingly of himself and of his performances is quite likely fishing for praise; and they that are wise will not catch at the bait.

There are many who are well pleased with offices and titles of distinction, but those who eschew them, do not wish to be thought incapable or unworthy.

However mean we may feel in ourselves, we do not like to have others think us so.

It is a great Christian attainment to become so dear to self, as to love to be contemned, and to rejoice when all men speak evil of us.

If thou hast an enemy, consider diligently his reproaches, and thou mayest be much instructed; he will search out thy faults more faithfully than many friends.

Thou livest very abstemiously and on coarse fare. Dost thou therefore think thou deservest extra reward? Verily such as thou hast is quite as good as thou deservest—should a dependent, a pauper, talk of compensation.

A very common motive for speaking of the demerits of others, is to set one's self forth to greater advantage. How selfish and contemptible!

Who so desires to be delivered from pride, must avoid every means of indulging it.

Antiochus Epiphanes boasting himself against God, and assuming to himself divine honors, was smitten with a noisome disease which terminated in his death. Before he expired, he was brought so far to his senses, as to exclaim: "It is meet to be subject to God; and man, who is mortal, should not think of himself proudly as if he were God."

O when shall I see the great and wonderful work of God on the earth? just as soon as thou canst apprehend that His work consists in little things.

Will nothing satisfy you but converting worlds? You shall be content to plait straws.

A wise man said, "An empty spirit God will fill." We cannot be filled with God till emptied of self; we cannot be emptied of self, till we deny self, and in deep humility and self-abnegation find a complete death to a selfish nature.

We need not be deceived and think self is dead when it is not; for as long as we can perceive within us an aspiring disposition, self-will, self-seeking or the least movement contrary to the will and order of God, we may be assured that self is yet alive. That which hath in it the power of motion undoubtedly hath life.

"The cup that my Father hath given me," said Jesus, "shall I not drink it?" Again he said to Pilate, "Thou couldst have no power at all against me, *unless it had been given thee from above*. Thus showing his full faith that his heavenly Father was the source of all power—the controller of all wants, and that he must humbly and patiently submit.

"Though Jesus was a son, yet learned he obedience by the things he suffered." Shall the servant be greater than his master? Nay, verily; yet every one that is perfect shall be as his master. O when shall I learn to rejoice in tribulation and to take joyfully every thing that goes to break up and destroy the kingdom of self within me, and make room for him to reign whose right it is!

The kingdom of self, is opposed to the kingdom of God; and His reign cannot be perfected within me till self is completely subjugated; let the word be given: "Joshua, arise and begin to contend with him in battle."

O that the true Joshua may arise in my soul and drive out the old inhabitants of the land, that the kingdom may be the Lord's.

If we truly desire humility we must at least abstain from all occasions of pride and ostentation.

Should a woman dress herself in all the trappings of fashion, and then go through divers bodily gestures to shake off pride, who would believe in her sincerity?

How inconsistent to dress in fine and costly apparel and then get on bended knees to pray for humility.

The ancients, when they desired to humble themselves, rent their garments, put on sackcloth and sometimes strewed themselves with ashes.

Fine houses, costly equipage, and fine dress, all tend to destroy humility, exalt the sense, and bring the owners into unison of feeling with Nebuchadnezzar when in the pride of his

heart he exclaimed: "Is not this Great Babylon that I have builded?"

O that I were wholly released from desiring the praise or dreading the dispraise of men; then I would be truly devoted to do the will of God.

By how much thou lovest the honor of men, by so much thou art the veriest slave; a slave to the most inexorable tyrant.

Because thou hast found the honor that cometh of men to be capricious, and not worth seeking, thou shouldst not therefore become reckless to virtuous actions, but shouldst the more diligently seek that honor which comes from God only. It would be unjust as well as unreasonable to forsake God and virtue on account of the faults and frailties of men.

So far as thou discoverest in thyself a feeling of disregard to the way of righteousness, when stung with the ingratitude and unjust censures of men, from whom thou hast expected esteem and approbation, so far thou mayest be certain that thy motives have been selfish and impure.

He that freely gives up all, that he may enjoy God alone, having nothing left that men desire or can take from him—nothing for which to contend—will have abundance of peace.

O Heavenly Father my soul is blessed! I feel satisfied with thy goodness! yet suffer me not to indulge in any self-complacency. I know that if I am full, it is out of thy fullness; if I am strong, it is in thy strength; if I am rich, it is in the enjoyment of thy bounty; of myself I continually tend to nothing. My strength is weakness; my fullness is but an efflux of vanity, and my riches but a store of diversified evils.

He that seeks to honor God in all he does, will be satisfied with an approving conscience though all men rise up against him and cast his name out as evil.

As diamonds, gold, and all the precious stones and metals, are the slow and gradual formations of nature in the most secret recesses of her retired operations; so the most glorious and excellent virtues are wrought by divine influence in the silent abstraction and stillness of the soul, while it shuts out the rude influences of all external things; and is wholly concealed from the curious gaze of "outward observation."

However deep and clear have been my own convictions at any time of my own degraded and sinful state, yet I have never ceased to implore for myself the mercy of God; and shall I censure and be inexorable to the faults of others? Shall I ask the mercy of God for myself, and expect him to be so partial as to grant it, and join with me in despising and rejecting my poor offending brother? If I love my brother as myself, this cannot be; and if I do not, then am I a rebel against God who has commanded me thus to do, and, as such, cannot justly hope for his mercy. "Forgive," said Christ, "and thou shalt be forgiven."

When one of my brethren offends and wrongs another, how easily can I forgive him! But if he has injured me how is the case altered! How it sticks in the mind! Why is this? If I loved my brother as myself this could not be. Nay; if I loved God with all

my heart I could not thus feel; I should only be sorry that my brother had sinned against the good spirit of our Heavenly Father, and thus injured himself. I should be more grieved for the sin of the offender than for the offence of the sinner.

If when one brother offends another, I am comparatively but little excited, and the same offence committed against myself highly agitates me; will not this show my want of humility—my great self-importance, and that I esteem myself far above my brother?

Things esteemed of the highest importance necessarily excite the deepest interest, and that in very exact proportion. How very important then, is my character in comparison with my brother's, when I can quietly hear him traduced, while the least thing derogatory to myself, arouses all my indignation?

Speak, Lord, for thy servant heareth. O teach me the truth respecting myself! Humble me; prostrate me in the dust, that I may depend no more on self, or on any mere human sagacity, but on the power and gift of God.

If I were only a worm, I might well crawl in the dust; but I am by nature a corrupt and sinful worm, and should, like Job, "abhor my selfish nature in dust and ashes," and submit it to the just abhorrence of all intelligences.

Who am I, that I should resent reproach and scorn, or complain of injustice? Is it possible that injustice can be done to such a lawless nature, except it be by suffering it to escape merited contempt!

Away with complaints; I have ever been blest more than I deserved; and if there were not an infinite fountain of goodness—unmerited goodness, a measure of which is extended to me—I should now be most destitute.

We should never consider ourselves sufficiently humble, till we can hear ourselves traduced and slandered without being agitated and losing our serenity of mind.

How completely ineffectual and abortive are all the efforts of men to destroy the peace of that soul, who, redeemed from the earth, and dead to self, desires neither the honor of men nor the pleasures of sense; who, disregarding all censure, "rejoices to have his name cast out as evil for Christ's sake," and places his whole confidence in the gift of God and his whole happiness in doing the Divine will!

Some men exhort others to humility, that they may the better serve themselves of them; yet is the humble man infinitely more happy than his proud oppressor.

Flee honor, and she will pursue you; seek her and she will conceal herself from your search.

When blind Bartimeus heard that Jesus called him, such was his eagerness to receive sight, that he cast away his mantle, that he might hasten to Christ! O that I may thus cast away whatever would in the least hinder my coming to the Saviour; that, poor, blind and naked, I may prostrate myself wholly at his feet, and receive the true inward light of his Spirit; that being thus enlightened I may "follow him in the way," till I become fully imbued with his "meek and lowly" temper and disposition of soul. Thus I shall be en-

lightened by the Truth; enriched with Love, and clothed with Humility.

"Learn of me," said Jesus, "for I am meek and lowly, and ye shall find rest to your souls." Then, as Humility gives peace and rest to the soul, he enjoys most happiness from it that is the most humble.

R. W. P.

Plain Talks—No. 4.

Eternal Life.

Shakerism is Christianity to us; and Christianity is eternal life. Jesus, as really enjoyed eternal life before his crucifixion, as afterwards. The same is the truth with his disciples, regardless in what age they live.

Love may be a veritable mark of discipleship; but the grand feature of a Christian is the ever-present possession of eternal life! death they never will experience. "If any one will keep my sayings, he never shall see death." Death is the wages of sin; there is no sin in Christ, nor in good Christians. "To be carnally minded is death," but this belongs not to the Christian's life. The elements of the world, are death to the Christian's soul; but these are supplanted by the life Christ lived, and this was eternal life.

The lusts of the flesh and of the mind deny us the life the Angels are living—eternal life; but, crucified unto the world, as Jesus was ere he ascended the scaffold on Calvary, we become possessors of a new life, Angel life; and Angels on earth, are already Angels in heaven. The true followers of Christ flinch not at the cross that crucifies their fleshly lusts, knowing "these are not of the Father, but of the world." Christ invites us to eternal life; his life was a renunciation of those practices that cannot be engaged in by those who would enjoy life—eternal life.

What is eternal life? It is a heavenly, unchangeable, unending condition. The glory of those, not of Christ, is to save the life that must needs change, before eternal life can be experienced; and while many are aware of this truth, they are unable, unwilling to renounce the world, flesh and devil, to be sharers of eternal life.

In eternal life there are no husbands nor wives; no private property nor selfish relations; no war, poverty nor slavery; but the eternal life of the heavens puts these into oblivion. What was there in the virgin life of Christ that needed to change to be eternal, or what is there in any purely virgin character? Let the world of humanity plead for fleshly indulgences; let them solemnize their marriages of the flesh, and direct their churches to wink at their private indulgences (of which, it would be a shame to speak), we declare the same to be the works of darkness and of death, abominable in the sight of God for professing Christians to practice—disgraceful for the heathen! The acceptance of eternal life will be forced work by-the-bye; for, when the opportunities of physical indulgences are cut short by the mortuary process, the mind, writhing in the pain of past incontinence, will accept the situation; but can never be in possession of those *secrets* of eternal life, rightly belonging to those who have made *willing sacrifices* of themselves, unto a life of sin and death.

Thoughts on True Love.

"In Christ are hid all the treasures of wisdom and knowledge." Col. 2:3.

Jesus, who was baptized with the Christ Spirit, was our Exemplar. He ministered to his disciples *True Love*. He taught them *how* to love and *what* to love, and *what not* to love. He said, "Love your enemies. If ye love them which love you, what thank have ye?" Worldly lovers—those who do not profess the Christian name—can love when their love is reciprocated; this is *Policy*. But to love our enemies, those who would return cursing for blessing, and learn to *pray* for those who would thus use us—this is *Principle*. The one is natural, the other spiritual—the world versus Christianity. The principle of self-denial runs through all the teachings of Jesus; and the love which worketh no ill to neighbor, friend, or foe, whatever provocation may be given, will fulfill the whole Gospel law; it will cause its possessor to depart from the iniquity of *loving falsely*, for the sake of emolument, or pleasure, as well as for all unrighteous doings. If our love is centered in God, then we have a basis to rest upon. True love is self-sustained; it is free from guile, and is not mixed with fear, lest some adverse wind or storm should arise that would sweep away its foundation; but perfect love is devoid of fear. We can trust it, for it is unselfish; it is not precarious nor circumstantial, like the perverted passion called *love*. If we are well grounded in the principle of love, we shall never be distressed nor unhappy because we think our friends grow cold-hearted towards us; but, if we feel the tide of love ebbing, then it is well for us to examine our characters, and see if we cannot make ourselves more attractive and lovely, by being more virtuous, striving more to have the image of Christ formed in us. For, if we become his true sons and daughters, he will open his treasures unto us; we may draw therefrom; and the same virtuous principles which made him the chief object of beauty and loveliness among ten thousand, if practiced by us, will produce the same beauty in us.

Notwithstanding we are admonished to "love our enemies, to bless and curse not," we must not love indiscriminately. We are as expressly commanded to *hate*, as to *love*. But we should learn to both love and hate understandingly, and from a good conscience; to love whatever is virtuous, that is healthy for soul and body. Sin is hateful in the sight of God, because it deforms the soul, and destroys its noblest faculties; leads it away from truth, from God, its home. He is the Source, and should be the center of all souls. We should never love nor hate from momentary impulse. Charity should ever be the handmaid of love. If we would judge righteously of others, we must take into consideration conditions of birth, fortune, education. We cannot justly measure all by one rule; the same degree of abstract truth, if applied to some persons, would blight and destroy; while to others, who are prepared by previous culture and growth, it would be a great blessing. Charity would teach us to be gentle to others; not to magnify faults in them, by evil thinking nor speaking; but to be more lenient to the faults

of others, than to our own. And if a brother or sister errs, according to our conceptions of right, if we possess *true love*, guided by charity, we will, in many cases, see that the cause of their failure is the result of false educations, which they had not yet outgrown, rather than willful neglect. Then, how much better to take them kindly by the hand and lift them up into more progressed conditions; show them by example and word, a more excellent way, than to denounce and say, "stand off; I am more holy than thou!" "Love is the fulfilling of the law." "Whatsoever we sow we shall reap." If we sow *Love, Peace* and *Charity*, we will thereby increase our capacity to love, by enlarging the sphere of our affections; and as we love better, ourselves become objects more worthy to be loved, and thus we shall attract the good and the pure unto us, and from them reap the desired harvest.

ENFIELD, Conn.

Declaration and Caution to the Public.

BY THE UNITED SOCIETIES CALLED SHAKERS.

Whereas, circumstances have occurred and may again occur whereby the public are liable to be imposed upon by persons professing to act as authorized Agents for the Society of Shakers in some of its branches or families, who presume to make contracts, and obtain money, or other property on credit, from persons, or companies who may suppose the Society to be responsible for the fulfillment of such contracts.

Therefore, the duly constituted Authorities of the several Shaker Societies, throughout the land, do hereby give notice to all whom it may concern, that, in accordance with principles taught by the first founders of this Society called Shakers, the members thereof shall owe no man anything but love and good will, and pay this debt as often as the slightest opportunity serves.

This principle is comprised in the written Covenant of the Institution, and confirmed and established by the agreement and signature of all its members; by which no individual is authorized to contract any debt, in the name of the Institution, or any business connection which can, by *any means*, render the Society responsible for their transactions. Nor will the Society be under obligations to liquidate any demands, of Notes, Bonds, or any other security or obligation given in its name, incurring debt for value received, either by the trustees thereof or of any other individual; but such individual or individuals shall be held responsible for their own transactions.

Notices of these principles have been several times published, in the *name* and by the authorities of the several branches

of the United Society called "Shakers." But, it appears they are not so extensively known as they ought to be, to prevent frauds, and impositions of that nature.

It is therefore expedient again to give this public Notice, in the name, and by the Authorities of the United Societies, with a request that it may be extensively published, for the information of all, who may, at any time, be concerned in dealing with Members, or professed members of this Community. Subscribed to by

Presiding Ministry and Trustees of all the United Societies of Shakers, who are in Covenant Relation.

May 23, 1871.

NOTE.—Any debts which may have heretofore been incurred by any official Agents of the United Society in any of its branches, the benefits whereof have been received and acknowledged by any family or Society of this Institution, if paid at all, as a matter of justice to the creditor or creditors who may have been ignorant of the laws of the Institution at the time such debt was contracted; or in lenity to the contractors of such debt, will be paid only under the protest of the United Society, through its Authorities, as in contravention of its laws and constitution.

Ministry of New Lebanon, N. Y.

JUVENILE DEPARTMENT.

DEAR SHAKER:—I wish to say a few words to some one, whomsoever it may concern; but hope it may be one, who is not over 20 years of age,—on the subject of human advancement to better and higher conditions. I hope, also, hereby to elicit a kind response from any one of youthful years, who may deem this worthy the notice of a reply.

I think there is a natural and irrepressible desire in every one, regardless how wicked and degraded, to better their conditions, in some way, physically, mentally or spiritually.

Indeed, most persons in their moments of sober reflection, wish they were, or could be improved in *all* directions. Perhaps, there is no human being in existence, who does not possess this instinctive desire to *progress*.

It is more than probable that, upon this little spark of deific goodness in the soul, depends the only *hope* of salvation; that is, an ultimate development in perfect holiness.

Some persons of a very low, and unfortunate organization, may pass many years without discovering to themselves, or others, this instinct of progress; but it is no less in existence, and only needs to have its lips touched by a coal from the altar of heaven's inspiration, to resurrect it into palpable consciousness and activity.

How this was brought about in my case, while I was quite young, I will try to describe in this article. I was neither very good, nor very bad, in my youthful days; but frequently my attention was called to some particular virtue, trait, or characteristic of progress and improvement, in some person, which I felt I was in want of. If such persons had a sweet, pleasant way of inculcating the advantages of possessing such good quality, or trait, I immediately fell in love with the beauty and propriety thereof; and if they still further exem-

plified the sweetness, and heavenly worth, of such good virtue, then I was quite captivated thereby, and would resolve immediately to adopt into my practical life, such valuable and soul-renewing treasure!

I remember of reading the life of Francis Lewis Carnaro, an Italian nobleman, who excelled in the virtue of Temperance, as well as many other excellent qualities of character: O how I was charmed and delighted with his experience! and how strongly I resolved to be temperate! He had a beautiful way of showing up the advantages of a temperate, peaceful life.

I read Dr. Franklin's inimitable "Biography," and how I wished I could follow along in his footsteps of industry and economical ways.

Again, I recollect, once, when about 14 years of age, and although so young, under many heavy trials and temptations to a sinful life, of unmanly passion and pleasure, that I chanced to go to one of the families of Believers, more advanced than the one I lived in, on some little errand. As I approached, I saw a Brother stirring hay, in the dooryard. I passed at some distance from him, and without speaking; but I distinctly recollect what were my thoughts, at the time: "This good Brother has fought the good fight, and the conflict is over! The evening of his days is being spent in peaceful meditations upon all those earlier trials, sorrows and victories of youth, which, though bitter to bear, are so sweet to remember! He can now safely and serenely repose on the green shore of the sea of life, and listen to the far-off booming of the thunder, and the roar of the billows, and fearful surges of sorrow and temptation, which with him are over, and gone forever! How sweet! How peaceful! What a good thing it was that he made the passage safely. He is now at rest, while I am so tossed and terrified by the storms and tempests of passions unhallowed, and constant temptation to sin, that I am more than three-fourths of my time in uncontrollable sorrow and tears, and constant struggles to ward off the terrible catastrophe of a final surrender to actual, hopeless perdition!"

These were my solemn reflections; but notwithstanding the dreadful weight of tribulation I was then under, the sight of this good old veteran, in his clean shirt, dark pants and blue satin vest, filled me for the time, and for a considerable period after, with a great calm; his sphere, and serene spirit psychologized me for several days—nerving me to still greater exertions, if possible, to make my calling and election sure; and culminate, as I felt he had done, in complete victory and peace!

And, my young friend, though I do by no means feel boastful, nor egotistical, yet for your encouragement and comfort, allow me to announce to you, that I am now occupying the same position, on the same green, peaceful shore, that my veteran exemplar occupied, when I passed in sight of him, forty years ago. And if these thoughts, and these little reminiscences of my past actual experience, will do you any good, I shall be glad of it.

Remember, I am praying for you all the

time, that beyond and above all other considerations, you may somehow find ample ability to live a pure, sinless life; and that your solemn journey toward a higher, holier plane, may culminate in Everlasting Peace!

Yours affectionately,

O. C. HAMPTON.

Henry C. Blinn to the Young.

Accepting the kind offer of "THE SHAKER," we have joined company with those who are interested in the "Juvenile Department." Kindly thank you, dear Editor, for bearing us in remembrance. We find our spirit closely conjoined to yours, in the hope that our little paper may be a home educator; hence the necessity of a department for the young, one where the children and youth will be as well represented as are the theologians in other sections of the paper.

A thorough understanding of the elementary principles, is the securing of a good foundation upon which to build a permanent superstructure. While our superiors are earnestly contending for the faith and devotedly advocating their religious views, we may be as acceptably engaged on the subject of good behavior and moral deportment.

We should not only be interested in these for our own especial benefit, but at the same time for the blessing it confers upon others. "Suffer little children to come unto me," is the voice of parental care. The spirit of this should indelibly form its impression upon the mind. Good children. Virtuous youth. With what satisfaction we are led to express these titles of affectionate regard. We are influenced to this, in part, from the manifestation of the good spirit that dwells with you at the present time, and also, from the anxious hope of what you may be in more mature years.

Now, the question arises, whose names shall we write under the above titles? Shall it be the boy or girl who does not use vulgar or improper language? Shall we write the names of those who "never told a lie," or of those who have never taken anything from father, mother, brother or sister, without their consent? Poor children! we fear the names would be few, indeed, if you submitted to this examination. What shall we do?

Well, all my young friends may consider themselves as the ones addressed. Not only those who have been called good and virtuous, but we will also include that class who may not have earned a public expression of this title. The "best boy" or girl may have done wrong, a few times, while the "worst boy" or girl have no doubt been credited with one or more kind and generous acts. A close self-examination into the motives which influenced you to do, or not to do, can be the only test of your goodness.

Do as well as you have learned, and you will find many willing friends to assist you. When we say that it is easier to be good, than it is to be wicked; that it is easier to tell the truth, than to tell a falsehood; that it requires no greater effort to speak a kind word, than it does to speak an unkind word, we simply tell you what experience has taught many who have gone before you. Try it. Be kind to

the aged, and be respectful to all. Always speak the truth! No matter what you may have done! Never conceal it under false stories. Speak the truth! One misrepresentation will lead the way to another, and every false word carries you farther and farther from a correct statement, and you are less able to acknowledge the truth by an honest confession. By all means, speak the truth! In connection with the above, we find this, generally, to be the case. Those who tell falsehoods will steal! If you would sustain a good character, never take that which does not belong to you. If you wish to possess it, ask for it. If your request is not granted, you may be disappointed, but if you have any respect for yourself, or love for your friends, do not steal! False and wicked stories will grow from it, which may not only injure you for the society of the good, but may at the same time bring hours of sorrow to those who have taken a deep interest in your welfare. If you have ever told that which is untrue, honestly confess it before your father or mother, or before those who are acting as your guardians. If you have ever taken that which did not belong to you, return it to the owner, if possible, and then make an honest confession of it, and promise never to do so again. Be very careful of your words and actions, lest you acquire these bad habits and lose the honor of a good name. Beware, young friends, of the first temptations to do wrong. They may lead to a ruinous practice. H. C. B.

AGRICULTURAL.

By some, it is thought, a few columns of our paper can be profitably devoted to Agriculture, Horticulture, Mechanics, etc., though we are not among the number, we open to those who are anxious, and ask future writers to send only good, practical hints in the fewest possible words.

Stirring the Soil Essential to Plant Growth.

The season of preparing soils for the growth of plants, and putting the seed into the ground being passed, the prospective crop must now depend not merely on the season (though a good season is essential to a good crop), but largely on the cultivation of the plants.

When a boy we worked in the garden, and nine summers of our minority were devoted to the culture, principally of culinary vegetables, medicinal plants, and roots; grape vines, and the seeds of culinary vegetables! Our leader was a reader and admirer of William Cobbett (the English gardener, farmer, lawyer, author and statesman), and we were constantly taught to be trying Cobbett's plans of gardening, as well as to devise originals to excell Cobbett if possible; and, sometimes we did excell him; and sometimes we found, by experience, that we were ignoramuses, relative to the economy of plant growth. But we succeeded in learning how to raise some plants, to say the least of it, to excellence, if not perfection; among these, we will name cabbages, onions, cucumbers and many others.

Brigham Young makes it a first lesson in Mormon religion when the Believer has migrated to Utah, to learn to raise a cabbage. The lesson is a good one, and we will give our

version of it. Premising, that all plants derive most of their nourishment from the atmosphere, until they begin to perfect their seeds; then they draw from the soil. But to our lesson: How to raise a cabbage and an onion.

First, The plants should be sown in a bed of fine, rich loam; after coming up, thinned to at least one inch apart; second, before transplanting, which should not be done until the plants are six inches high, and stocky, water the plants until the soil is quite wet; select a moist atmosphere to remove the plants in; having, in all cases freshly and deeply stirred the soil with plough or spade, take up the plants with a trowel or shingle, lifting them carefully with as much earth as possible clinging to their rootlets; dig a hole with the tool, much larger than the root is to occupy and set in the plant, filling around the root with fine fresh earth; press lightly around the roots; after a few days' standing, hoe the ground about the plants; if the weather is very dry, every morning, when the dew is on the plant, as the roots drink in aerial nourishment as well as the broad leaves.

We have known the finest cabbages raised in this way, even in very dry seasons, when cabbages not thus treated, but hoed only three or four times during the season, made no heads at all! Never hoe cabbages, in very hot and dry weather, after the dew is gone!

Dig around a cabbage deeply; but never stir deeply the soil about an onion; simply scrape the surface of the soil, and keep clean of weeds. Of course, if you are no novice, you will never sow onions on coarse, hard, lumpy, wet soil; nor on any soil which is not very rich; as well plant beans in lake Erie!

The very frequent stirring of the soil is also essential to raising good vines, as cucumbers and melons; and the best crops are raised on a heavily manured sod, inverted just before planting, and thoroughly pulverized with the harrow.

As the seed of plants draws most of its nutriment from the soil, good, full, plump seeds cannot be grown without strong soil, or much manure; thrifty plants may be produced, but not good seed!

The gist of this lesson is, first, that *soils*, like the *leaves of plants*, drink in plant nutrition from the atmosphere, if stirred frequently and kept loose and friable; second, that the mouths of the rootlets drink up this nourishment from the atmosphere under these circumstances, as the leaves do the dews.

Beans.—Never hoe them when the dew or rain is upon them nor when the soil is wet; it burns them like a fire. Stir the soil often when the soil and plants are dry. A field of beans last summer planted on poor soil without manure, had no hoeing, excepting one row; the crop was small, but double on the hoed row, than on either side. What was the cause?

Somebody ought to tell us this in coming numbers of the paper; and, dear Editor, they should tell us too, that each and all kinds of manure are not equally well adapted to each and all kinds of plants; they should tell us, that, while horse manure, and the droppings of fowls are good for corn and cucumbers,

they are not so good for Asparagus, as the manure from horned cattle, and why.

There is much dear Editor that "THE SHAKER" might teach on agriculture, and agricultural chemistry, the adaptation of soils and manures to plants; the preparation of soils for plants; the management of manures. This article though it breaks the ground in the Agricultural field of "THE SHAKER" is not written as a model, but to open the field for better and more work.

G. B. A., Mt. L.

Agriculture.

The important and exhaustless subject of agriculture necessarily has large claims on our attention. Though one man may not exactly follow the plans of another, to achieve success as the conditions are rarely alike. A slight difference in climate, soil, markets, etc., determine to a certain extent our varied modes of operations. And perhaps, more than all, the knowledge, the executive ability, and means, wanting to secure the desired end.

Therefore, may we not with profit make suggestions and experiments, and give practical results, and thus add to the store already acquired and stimulate farther inquiry? Since "he who makes two spears of grass grow where only one grew before is a public benefactor;" let us all strive to that end and profit by the best experience and bring to our aid a ready and willing ally—Science.

Suppose we discuss the question of large farms and careless culture versus small farms and high cultivation? Let us contrast "Farmer Slack with Farmer Thrift." An interchange of thought and experience will be of great benefit to the agricultural interests.

The law of gravitation confirms the all pervading declaration, that as mortals our duty is upon the earth to which we are wonderfully adapted; though the fountains whence we draw our spirit is from above. And besides the command, not in the Bible alone, but in that other and more audible scripture, the objective and silent teachings legibly written on every living thing, to "multiply and replenish and subdue the earth" into usefulness and beauty. Then let us study the most feasible and effectual means to "multiply" vegetation and "replenish" the worn-out earth with renewed vigor and "subdue" its spontaneous productions to comfort, convenience and use.

Since we take our domestic animals from their native climate to serve us in a forced artificial mode of living, should it not become our duty to provide for their comfort as well as our interest and profit?

A reply to a few leading questions may interest and benefit all.

No one objects to the fair exchange of knowledge. "I willingly exchange my ignorance for knowledge."

I trust that at least one well filled column will be devoted to this subject of primary and vital importance.

May we have the pleasure of hearing from all, from Maine to Kentucky.

E. MYRICK.

It is expected F. W. Evans will leave this country for London, on the 1st proximo. His tour will be of a strictly evangelical nature. He will be accompanied by J. M. Peebles.

ERRATA.—In June number, first page, third column, eighth line omit the word "not" to get the author's meaning. Also, in the same column, read "dog-rose" for primrose. It is needless to say, these were not the mistakes of "F. W. E."

We furnish THE SHAKER at something less than cost. All subscriptions, received during 1871, will date from January of present year.

Particular attention is called to the "Declaration and Warning" issued by Ministry of Mount Lebanon.

When we pray "Thy kingdom come, thy will be done on earth," do we realize whether there is a distinction or not, between our lives and those we believe are living in heaven? Are we sincere in our prayer? *

THE SHAKER.

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ACCORDING TO SHAKER THEOLOGY.

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G. A. LOMAS, Resident Editor, Shakers, Albany Co.,
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